

A Lamp that Illuminates the Path to Awakening

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बोधिपथप्रदीपः

bodhipathapradīpaḥ

A Lamp that Illuminates the Path to Awakening

नमो बोधिसत्त्वाय मञ्जुश्रिये कुमारभूताय।

namo bodhisattvāya mañjuśrīye kumārabhūtāya |

Homage to the Bodhisattva¹, to Mañjuśrī, to the one of purified luminous splendour, to the one in ever-youthful form.

¹. Bodhisattva: “awakening-being.”

कालत्रयाखिलजिनांश्च तदीयधर्मान्
संघांश्च महादरतया प्रणिपत्य चापि।
बोधिप्रदीपं कथितं विशदीकरोमि
शिष्योत्तमेन खलु बोधिपथप्रदीपम्॥१॥

*kālatrayākṣhilajināṃś ca tadīyadharmān
saṅghāṃś ca mahādaratayā praṇipatya cāpi |
bodhipradīpaṃ kathitaṃ viśadīkaromi
śiṣyottamena khalu bodhipathapradīpam ||1||*

1. Having bowed with great reverence to all the Victorious Ones of the three times, to their Dharma, and also to the Saṅgha, I shall clearly explain the Lamp that Illuminates the Path to Awakening as taught by the excellent disciple.

पुरुषास्त्रिविधा ज्ञेया उत्तमाधममध्यमाः।
लिख्यते लक्षणं तेषां स्फुटं प्रत्येकभेदतः॥२॥

*puruṣāś trividhā jñeyā uttamādhama madhyamāḥ |
likhyate lakṣaṇaṃ teṣāṃ sphuṭaṃ pratyekabhedataḥ ||2||*

2. Persons are to be known as threefold, inferior, middling, and superior; their characteristics are set forth clearly according to each distinction.

उपायेन तु केनापि केवलं संसृतेः सुखम्।
स्वस्यैवार्थे य इच्छेत् ज्ञेयः सोऽधमः पुरुषः॥३॥

upāyena tu kenāpi kevalam saṁsṛteḥ sukham |
svasyaivārthe ya icchet jñeyaḥ so'dhamah puruṣaḥ ||3||

3. He who by whatever means seeks only the happiness of saṁsāra for his own sake is to be known as an inferior person.

पापकर्मनिवृत्तात्मा भवसुखात् पराङ्मुखः।
आत्मनिर्वाणमात्रार्थी स नरो मध्यमः स्मृतः॥४॥

pāpakarmanivṛttātmā bhavasukhāt parāṅmukhaḥ |
ātmanirvāṇamātrārthī sa nara madhyamah smṛtaḥ ||4||

4. One whose mind has turned away from evil actions, who is averse to the pleasures of existence, and who seeks only his own nirvāṇa, that man is remembered as middling.

स्वसन्तानगतैर्दुःखैर्दुःखस्यान्यस्य सर्वथा।
सर्वस्य यः क्षयं काङ्क्षेदुत्तमः पुरुषस्तु सः॥५॥

svasantānagatair duḥkhair duḥkhasyānyasya sarvathā |
sarvasya yaḥ kṣayaṁ kāṅkṣed uttamah puruṣas tu saḥ ||5||

5. But he who desires the complete cessation of all suffering, both of the sufferings occurring in his own continuum and, in every respect, of those of others, he indeed is the superior person.

काङ्क्षन्तो हि वरां बोधिं सत्त्वानामुत्तमास्तथा।
दर्शितान् गुरुभिस्तेभ्यः सदुपायान् प्रचक्ष्महे॥६॥

kāṅkṣanto hi varāṁ bodhiṁ sattvānām uttamās tathā |
darśitān gurubhis tebhyaḥ sadupāyān pracakṣmahe ||6||

6. Those superior ones who desire the supreme awakening of beings, to them we shall explain the excellent methods as shown by the gurus.

संबुद्धचित्रमूर्त्यादिस्तूपसद्धर्मसंमुखः।
पुष्पैर्धूपैः पदार्थैश्च यथाप्राप्तैः सुपूजयेत्॥७॥

*saṃbuddhacitramūrtyādistūpasaddharmasaṃmukhaḥ |
puṣpair dhūpaiḥ padārthaiś ca yathāprāptaiḥ supūjayet ||7||*

7. In the presence of images, paintings, and representations of the perfectly awakened Buddha, stupas, and the true Dharma, one should perform excellent worship with flowers, incense, and substances as obtained.

समन्तभद्रचर्योक्ता पूजा सप्तविधाऽपि च।
बोधिसारस्य पर्यन्तम् अवैवर्तिकचित्ततः॥८॥

*samantabhadracaryoktā pūjā saptavidhā'pi ca |
bodhisāraṣya paryantam avaiivartikacittataḥ ||8||*

8. Also, the seven-fold worship as stated in the conduct of Samantabhadra², extending up to the essence of awakening, with a non-retrogressing mind.

2. समन्तभद्र (samanta-bhadra): “auspicious in every respect.”

सुश्रद्धया त्रिरत्नेषु भूमौ संस्थाप्य जानुनी।
कृताञ्जलिश्च त्रिः कृत्वा शरणं व्रजेत् पुनः॥९॥

*suśraddhayā triratneṣu bhūmau saṃsthāpya jānunī |
kṛtāñjaliś ca triḥ kṛtvā śaraṇaṃ vrajet punaḥ ||9||*

9. With firm faith in the Three Jewels, placing both knees upon the ground, and joining the palms, one should take refuge three times.

ततः समस्तसत्त्वेषु मैत्रीचित्तपुरस्कृतः।
दुर्गतित्रयजन्मादिसंक्रममरणादिभिः॥१०॥

*tataḥ samastasattveṣu maitrīcittapuraskṛtaḥ |
durgatitrayajanmādisaṃkramamaraṇādibhiḥ ||10||*

10. Then, with a mind preceded by loving-kindness toward all beings, considering birth in the three lower realms and the transitions such as death,

दृष्ट्वाऽशेषं जगद्दुःखं दुःखितानां च दुःखतः।
दुःखहेतोस्तथा दुःखात् जगतां मुक्तिकाम्यया॥११॥

*dr̥ṣṭvā'śeṣaṃ jagadduḥkhaṃ duḥkhitānāṃ ca duḥkhataḥ |
duḥkhaḥetos tathā duḥkhāt jagatāṃ muktikāmyayā ||11||*

11. and seeing the entire suffering of the world, the suffering of the afflicted, and desiring the liberation of beings from suffering and from its cause.

बोधिचित्तं समुत्पाद्य अनापायिप्रतिज्ञया।
एवं प्रणिधिचित्तानां उत्पादे गुणाः स्मृताः॥१२॥

*bodhicittaṃ samutpādyā anāpāyipratijñayā |
evaṃ praṇidhicittānāṃ utpāde guṇāḥ smṛtāḥ ||12||*

12. One should generate the mind of awakening (*bodhicittaṃ*)³ with a vow of non-regression; thus, are remembered the qualities arising from the production of such aspirational minds.

3. To gain a literary understanding of बोधिचित्तम् (*bodhicittaṃ*), see chapter I, “The Praise of Bodhicitta”, of *Bodhicaryāvatāraḥ*, “[Entering into the conduct of awakening.](#)”

ते गण्डव्यूहसूत्रेषु मैत्रेयेण प्रभाषिताः।
सूत्रस्य तस्य पठनात् श्रवणाद् गुरोर्वा
संबोधिचित्तगुणकाः भवन्त्यनन्तकाः॥१३॥

*te gaṇḍavyūhasūtreṣu maitreyeṇa prabhāṣitāḥ |
sūtrasya tasya paṭhanāt śravaṇād guror vā
saṃbodhicittaguṇakā bhavanty anantakāḥ ||13||*

13. These have been proclaimed by Maitreya in the Gaṇḍavyūha Sūtra; by reading that sūtra, by hearing it, or from a guru, the qualities of the awakening mind (*bodhicittaṃ*) become limitless.

विज्ञाय तस्य संस्थानं चित्तं तद् भावयेत् पुनः।
वीरदत्तपरीपृच्छासूत्रे पुण्यं प्रदर्शितम्॥१४॥

*viññāya tasya saṃsthānaṃ cittaṃ tad bhāvayet punaḥ |
vīradattaparipṛcchāsūtre puṇyaṃ pradarśitam ||14||*

14. Having understood its nature, one should again cultivate that mind; the merit is shown in the Vīradatta-paripṛcchā Sūtra.

यत्तत् श्लोकत्रयेणैव समासेनात्र लिख्यते।
बोधिचित्ताद्धि यत्पुण्यं तच्च रूपि भवेद्यदि॥१५॥

*yattat ślokatrayeṇaiva samāsenātra likhyate |
bodhicittāddhi yatpuṇyaṃ tacca rūpi bhaved yadi ||15||*

15. That which is written here in brief by only three verses, the merit arising from the awakening mind, if it were to take form,

आकाशधातुं संपूर्य भूयश्चोत्तरि तद्भवेत्।
गङ्गावालिकसंख्यानि बुद्धक्षेत्राणि यो नरः॥१६॥

*ākāśadhātuṃ sampūrya bhūyaś cottari tad bhavet |
gaṅgāvālikasaṁkhyāni buddhakṣetrāṇi yo naraḥ ||16||*

16. It would fill the expanse of space and become even greater than that; a man who would give fields of Buddhas equal in number to the grains of the Ganges,

दद्यात् सद्रत्नपूर्णानि लोकनाथेभ्य एव हि।
यश्चैकः प्राञ्जलिर्भूत्वा चित्तं बोधौ निवेशयेत्॥१७॥

*dadyāt sadratnapūrṇāni lokanāthebhya eva hi |
yaś caikaḥ prāñjalir bhūtvā cittam bodhau niveśayet ||17||*

17. Filled with precious jewels to the Lords of the world, and one who with folded hands sets his mind on awakening,

इयं विशेष्यते पूजा यस्यान्तोऽपि न विद्यते।
उत्पाद्य बोधिप्रणिधानचित्तं
नैकप्रयत्नैः परिवर्धयेत् तत्॥१८॥

*iyaṃ viśeṣyate pūjā yasyānto'pi na vidyate |
utpādya bodhipraṇidhānacittam
naikaprayatnaiḥ parivardhayet tat ||18||*

18. This worship is distinguished (as supreme), whose end does not exist; having generated the mind of aspiration for awakening, one should increase it with manifold efforts.

जन्मान्तरेऽपि स्मरणार्थमस्य
शिक्षा यथोक्ता परिपालनीया।
प्रस्थानचित्ते स्वयमातिरिक्तं
सम्यग्भवेत् न प्रणिधानवृद्धिः॥१९॥

*janmāntare'pi smaraṇārtham asya
śikṣā yathoktā paripālanīyā |
prasthānacitte svayamātiriktam
samyag bhavet na praṇidhānavṛddhiḥ ||19||*

19. For the sake of remembering it even in future births, the training as taught should be preserved; in the mind of engagement, beyond this, there is no further increase of aspiration beyond this

संबोधिसंवरविवृद्धिकामः

तस्माद् ध्रुवं चैनमवाप्नुयात्।

सप्तधा प्रातिमोक्षैश्च सदाऽन्यसंवरान्वितः॥२०॥

saṃbodhisamvaravivṛddhikāmaḥ

tasmād dhruvaṃ cainaṃ avāpnuyāt |

saptadhā prātimokṣaiś ca sadā'nyasaṃvarānvitaḥ ||20||

20. One who desires the increase of the vows of perfect awakening should certainly obtain these; together with the sevenfold prātimokṣa vows and always endowed with other restraints.

भाग्यं बोधिसत्त्वानां संवरस्य न चान्यथा।

सप्तधा प्रातिमोक्षेषु भाषितेषु तथागतैः॥२१॥

bhāgyaṃ bodhisattvānaṃ saṃvarasya na cānyathā |

saptadhā prātimokṣeṣu bhāṣiteṣu tathāgataiḥ ||21||

21. The fortune of bodhisattvas lies in the vows and not otherwise; among the seven prātimokṣa vows as spoken by the Tathāgatas,

ब्रह्मचर्यं श्रेष्ठं भिक्षुसंवर उच्यते।

शीलाध्यायोक्तविधिना बोधिसत्त्वस्य भूमिषु॥२२॥

brahmacaryaṃ śreṣṭhaṃ bhikṣusaṃvara ucyate |

śīlādhyāyoktavīdhinā bodhisattvasya bhūmiṣu ||22||

22. The celibate discipline is declared the highest, namely the restraint of a monk; according to the method taught in the chapter on morality, in the stages of the bodhisattva.

संवरः सद्गुरोर्ग्राह्यः सम्यग्लक्षणयुक्ततः।

यः संवरविधौ दक्षः स्वयं च संवरे स्थितः॥२३॥

saṃvaraḥ sadguror grāhyaḥ samyaglakṣaṇayuktataḥ |

yaḥ saṃvaravidhau dakṣaḥ svayaṃ ca saṃvare sthitaḥ ||23||

23. The vows should be taken from a true guru endowed with proper characteristics, who is skilled in the discipline of vows and himself abides in them.

कृपालुः संवरे शक्तः ज्ञातव्यः सद्गुरुस्तु सः।

तत्र यत्नेन न प्राप्तो गुरुश्चेदादृशो यदि॥२४॥

*kṛpāluḥ saṁvare śaktaḥ jñātavyaḥ sadgurus tu saḥ |
tatra yatnena na prāpto guruś ced ādrśo yadi ||24||*

24. Compassionate and capable in vows, he is to be known as a true guru; if by effort such a guru is not obtained,

संवरग्रहणस्यान्यो विधिस्तस्मात् समुच्यते।
अम्बरराजभूतेन पूर्वं मञ्जुश्रिया यथा॥२५॥

*saṁvaragrahaṇasyānyo vidhis tasmāt samucyate |
ambararājabhūtena pūrvaṁ mañjuśrīyā yathā ||25||*

25. Then another method of taking the vows is explained, as formerly by Mañjuśrī in the form of King Ambararāja.

बोधिचित्तं समुत्पादि सुस्पष्टं चात्र लिख्यते।
मञ्जुश्रिबुद्धक्षेत्रालङ्कारसूत्रोक्तवत् तथा॥२६॥

*bodhicittaṁ samutpādi suspaṣṭaṁ cātra likhyate |
mañjuśribuddhakṣetrālaṅkārasūtroktivat tathā ||26||*

26. The generation of the awakening mind (*bodhicittaṁ*) is clearly written here, according to the statement of the Mañjuśrī-buddhakṣetra-alaṅkāra Sūtra.

उत्पादयामि संबोधौ चित्तं नाथस्य संमुखम्।
निमन्त्रये जगत्सर्वं दारिद्र्यान्मोचयामि तत्॥२७॥

*utpādayāmi saṁbodhau cittaṁ nāthasya saṁmukham |
nimantraye jagatsarvaṁ dāridryān mocayāmi tat ||27||*

27. I generate the mind toward perfect awakening in the presence of the protector; I invite the whole world and shall free it from poverty.

व्यापादखिलचित्तं वा ईर्ष्यामात्सर्यमेव वा।
अद्याग्रे न करिष्यामि बोधिं प्राप्स्यामि यावता॥२८॥

*vyāpādakhilacittaṁ vā īrṣyāmātsaryam eva vā |
adyāgre na kariṣyāmi bodhiṁ prāpsyāmi yāvatā ||28||*

28. I shall not, from this day onward, commit actions of ill-will, jealousy, or envy, until I attain awakening.

ब्रह्मचर्यं चरिष्यामि कामान् त्यक्ष्यामि पापकान्।
बुद्धानामनुशिक्षिष्ये शीलसंवरसंयमे ॥२९॥

brahmacaryaṃ carisyāmi kāmān tyakṣyāmi pāpakān |
buddhānām anusīkṣiṣye śīlasaṃvarasaṃyame ||29||

29. I shall practise celibacy, abandon sinful desires, and train according to the Buddhas in the restraint of moral discipline.

नाहं त्वरितरूपेण बोधिं प्राप्तुमिहोत्सहे।
परान्तकोटिं स्थास्यामि सत्त्वस्यैकस्य कारणात् ॥३०॥

nāhaṃ tvaritarūpeṇa bodhiṃ prāptum ihotsāhe |
parāntakoṭiṃ sthāsyāmi sattvasyekaṣya kāraṇāt ||30||

30. I do not seek to attain awakening quickly here; I shall remain until the end of time for the sake of a single being.

क्षेत्रं विशोधयिष्यामि अप्रमेयमचिन्त्यम्।
नामधेयं करिष्यामि दशदिक्षु च विश्रुतम् ॥३१॥

kṣetraṃ viśodhayiṣyāmi aprameyam acintyam |
nāmadheyaṃ kariṣyāmi daśadikṣu ca viśrutam ||31||

31. I shall purify immeasurable and inconceivable fields, and make my name renowned in the ten directions.

कायवाक्कर्मणी चाहं शोधयिष्यामि सर्वशः।
शोधयिष्ये मनःकर्म नाशुभं कर्तुमुत्सहे ॥३२॥

kāyavākkaṛmaṇī cāhaṃ śodhayiṣyāmi sarvaśaḥ |
śodhayiṣye manaḥkarma nāśubhaṃ kartum utsahe ||32||

32. I shall completely purify bodily and verbal actions, and purify mental action, not engaging in the unwholesome.

स्वकायचित्तविशुद्धिहेतोः
प्रस्थानचितात्मयमस्थितेन।
त्रिशीलशिक्षां परिशीलयेत् स्यात्

त्रिशीलशिक्षासु महादरः॥३३॥

*svakāyacittaviśuddhihetoḥ
prasthānacittātmayam asthiteṇa |
triśīlaśikṣāṃ pariśīlayet syāt
triśīlaśikṣāsu mahādarah ||33||*

33. For the sake of purifying one's own body and mind, abiding in the nature of the engaged mind, one should practise the training in the three moralities and have great respect for them.

शुद्धसंबोधिसत्त्वानां तस्मात् संवरसंवृतौ।
यत्नात् संबोधिसंभारः परिपूर्णो भविष्यति॥३४॥

*śuddhasaṃbodhisattvānāṃ tasmāt saṃvarasaṃvṛtau |
yatnāt saṃbodhisambhāraḥ paripūrṇo bhaviṣyati ||34||*

34. Therefore, through careful adherence to the vows of pure bodhisattvas, the accumulations for awakening will become complete.

पुण्यज्ञानस्वभावस्य संभारस्य तु पूर्तये।
सर्वबुद्धमतः हेतुर्भिज्ञोत्पाद एव हि॥३५॥

*puṇyajñānasvabhāvasya saṃbhārasya tu pūrtaye |
sarvabuddhamataḥ hetur abhijñotpāda eva hi ||35||*

35. For the completion of the accumulations of merit and knowledge, according to all the Buddhas, the cause is indeed the arising of higher knowledge.

पक्षवृद्धिं विना पक्षी खे नोड्डेतुं यथा क्षमः।
तथाऽभिज्ञाबलहीनः सत्त्वार्थं न समर्थकः॥३६॥

*pakṣavṛddhiṃ vinā pakṣī khe noḍḍetuṃ yathā kṣamaḥ |
tathā'bhijñābalaḥīnaḥ sattvārthe na samarthakaḥ ||36||*

36. Just as a bird is not able to fly in the sky without the growth of wings, so one lacking the power of higher knowledge is not capable in the welfare of beings.

अभिज्ञस्य दिवारात्रौ यानि पुण्यानि सन्ति वै।
अभिज्ञायाश्च राहित्ये नैव जन्मशतेष्वपि॥३७॥

*abhijñasya divārātrau yāni puṇyāni santi vai |
abhijñāyāś ca rāhitye naiva janmaśateṣv api ||37||*

37. Whatever merits exist for one with higher knowledge by day and by night, without higher knowledge they do not arise even in a hundred births.

शीघ्रं संबोधिसंभारं संपूरयितुमिच्छति।
निरालस्येन यत्नेनाभिज्ञां संसाधयेत् सः॥३८॥

*śīghraṃ sambodhisambhāraṃ sampūrayitum icchati |
nirālasyaena yatnenābhijñāṃ saṃsādhayet saḥ ||38||*

38. One who wishes quickly to complete the accumulations for awakening should accomplish higher knowledge through effort free from laziness.

शमथसिद्ध्यभावेऽभिज्ञानं न जायते।
अतः शमथसिद्ध्यर्थं यतितव्यं पुनः पुनः॥३९॥

*śamathasiddhyabhāve'bhijñānaṃ na jāyate |
ataḥ śamathasiddhyartham yatitavyaṃ punaḥ punaḥ ||39||*

39. Without the attainment of calm abiding, higher knowledge does not arise; therefore, one should strive again and again for the attainment of calm abiding.

शमथाङ्गप्रहीणत्वे तद्यत्नैर्भावितेऽपि च।
संवत्सरसहस्रैश्च समाधिर्नैव सेत्स्यति॥४०॥

*śamathāṅgaprahīṇatve tadyatnair bhāvite'pi ca |
saṃvatsarasahasraś ca samādhir naiva setsyati ||40||*

40. If the factors of calm abiding are lacking, even if cultivated with effort, for thousands of years, concentration will not be accomplished.

अतः समाधिसंभाराध्यायोक्ताङ्गसमाश्रितः।
कस्मिंश्चिदालम्बनेऽपि पुण्ये संस्थापयेन्मनः॥४१॥

*ataḥ samādhisambhārādhyāyoktāṅgasamāśritaḥ |
kasmimścid ālambane'pi puṇye saṃsthāpayen manaḥ ||41||*

41. Therefore, relying on the factors taught in the chapter on the accumulation of concentration, one should place the mind upon some virtuous object.

योगिनः शमथे सिद्धेऽभिज्ञानं चापि सेत्स्यति।
प्रज्ञापारमितायोगं विना नावरणक्षयः॥४२॥

*yoginaḥ śamathe siddhe'bhijñānaṃ cāpi setsyati |
prajñāpāramitāyogaṃ vinā nāvaraṇakṣayaḥ ||42||*

42. When a yogin has accomplished calm abiding, higher knowledge will also be attained; without the union with the perfection of wisdom, there is no destruction of obscurations.

क्लेशजेयावरणस्य तस्मात् प्रहाणार्थमशेषतः।
प्रज्ञापारमितां योगी सोपायं भावयेत् सदा॥४३॥

*kleśajñeyāvaraṇasya tasmāt prahāṇārtham aśeṣataḥ |
prajñāpāramitāṃ yogī sopāyaṃ bhāvayet sadā ||43||*

43. Therefore, for the complete abandonment of the obscurations of afflictions and knowledge, the yogin should always cultivate the perfection of wisdom together with method.

उपायरहिता प्रज्ञा प्रज्ञारहित उपायकः।
यतो बन्ध इति प्रोक्तौ त्याज्यं नोभयमात्मनः॥४४॥

*upāyarahitā prajñā prajñārahita upāyakaḥ |
yato bandha iti proktau tyājyaṃ nobhayam ātmanaḥ ||44||*

44. Wisdom without method and method without wisdom are said to be bondage; therefore, neither of the two should be abandoned.

का प्रज्ञा क उपायश्च शङ्कामिति निरासितुम्।
उपायस्य च प्रज्ञायाः भेदः सम्यक् प्रकाशयते॥४५॥

*kā prajñā ka upāyaś ca śaṅkāṃ iti nirāsitum |
upāyasya ca prajñāyā bhedaḥ samyak prakāśyate ||45||*

45. To remove doubt as to what is wisdom and what is method, the distinction between method and wisdom is clearly explained.

प्रज्ञापारमितां त्यक्त्वा दानपारमितादयः।
सर्वे हि कुशलधर्मा उपायाः जिनभाषिताः॥४६॥

*prajñāpāramitāṃ tyaktvā dānapāramitādayaḥ |
sarve hi kuśaladharmopāyā jinabhāṣitāḥ ||46||*

46. Apart from the perfection of wisdom, the perfections beginning with generosity, all wholesome qualities are declared by the Conquerors to be methods.

उपायाभ्यासवश्यात्मा यो हि प्रज्ञां विभावयेत्।
शीघ्रं स लभते बोधिं न नैरात्म्यैकभावनात्॥४७॥

*upāyābhyāsaśāśātmā yo hi prajñāṃ vibhāvayet |
śīghraṃ sa labhate bodhiṃ na nairātmyakaikabhāvanāt ||47||*

47. One who, being governed by the practice of method, cultivates wisdom, quickly attains awakening, not by cultivating selflessness alone.

स्कन्धायतनधातूनामनुत्पादावबोधनात्।
स्वभावशून्यता ज्ञानं प्रज्ञेति परिकीर्तिता॥४८॥

*skandhāyatanadhātūnām anutpādāvbodhanāt |
svabhāvaśūnyatājñānaṃ prajñeti parikīrtitā ||48||*

48. From the understanding of the non-arising of aggregates, sense bases, and elements, the knowledge of the emptiness of inherent nature is called wisdom.

सदुत्पत्तिरयुक्तास्ति असच्चापि खपुष्पवत्।
द्वयोर्दोषप्रसङ्गेन नोद्भवो द्वयोरपि॥४९॥

*sadutpattir ayuktāsti asaccāpi khapuṣpavat |
dvayor doṣaprasaṅgena nodbhavo dvayor api ||49||*

49. True arising is not reasonable, nor is non-existence, like a sky-flower; due to the fault of both extremes, there is no arising from either.

अनुत्पन्नः स्वतो भावः परतो नोभयोरपि।
अहेतुतश्च नोत्पन्नो निःस्वभावः स उच्यते॥५०॥

*anutpannaḥ svato bhāvaḥ parato nobhayor api |
ahetutaś ca notpanno niḥsvabhāvaḥ sa ucyate ||50||*

50. A phenomenon is not arisen from itself, nor from another, nor from both, nor without cause; thus it is said to be without inherent nature.

अथवा सर्वधर्माणां चैकानेकविचारणे।
स्वरूपानुपलब्धत्वान्निःस्वभावत्वनिश्चयः॥५१॥

*athavā sarvadharmāṇāṃ caikānekavicāraṇe |
svarūpānupalabdhvatvān niḥsvabhāvatvaniścayaḥ ||51||*

51. Or, through analysis of all phenomena as one or many, since their own nature is not found, certainty of their lack of inherent nature is established.

शून्यतासप्ततौ युक्तौ मूलमध्यमकादिषु।
सिद्धो भावस्वभावस्तु शून्यतायां प्रदर्शितः॥५२॥

*śūnyatāsaptatau yuktau mūlamadhyamakādiṣu |
siddho bhāvasvabhāvas tu śūnyatāyāṃ pradarśitaḥ ||52||*

52. In the Seventy Verses on Emptiness and in the Mūlamadhyamaka and others, the established nature of phenomena is shown in emptiness.

ग्रन्थस्य गौरवो यस्मात् अत्र तस्मान्न विस्तरः।
सिद्धसिद्धान्तमात्रं तु भावनार्थं प्रकाशितम्॥५३॥

*granthasya gauravo yasmād atra tasmān na vistaraḥ |
siddhasiddhāntamātram tu bhāvanārthaṃ prakāśitam ||53||*

53. Because the text would become too extensive, there is no elaboration here; only the established conclusion is presented for the sake of meditation.

तस्मादशेषधर्माणां स्वभावानुपलब्धितः।
नैरात्म्यभावना या सा प्रज्ञायाः परमा स्मृता॥५४॥

*tasmād aśeṣadharmāṇāṃ svabhāvanupalabdhitah |
nairātmyabhāvanā yā sā prajñāyāḥ paramā smṛtā ||54||*

54. Therefore, since the inherent nature of all phenomena is not found, the meditation on selflessness is regarded as the supreme wisdom.

प्रज्ञया सर्वधर्माणां यत्स्वभावो न दृश्यते।
युक्त्या परीक्ष्य तां प्रज्ञां सोऽविकल्पेन भावयेत्॥५५॥

*prajñayā sarvadharmāṇāṃ yat svabhāvo na dṛśyate |
yuktyā parīkṣya tāṃ prajñāṃ so'vikalpena bhāvayet ||55||*

55. By wisdom, the inherent nature of all phenomena is not seen; having examined this through reasoning, one should cultivate that wisdom without conceptualisation.

भवो विकल्पो भूतोऽयं तद्विकल्पात्मकस्ततः।
सर्वकल्पपरित्यागो निर्वाणं परमं स्मृतम्॥५६॥

bhavo vikalpo bhūto'yaṃ tadvikalpātmakas tataḥ |
sarvakalpaparityāgo nirvāṇaṃ paramaṃ smṛtam ||56||

56. Existence is conceptual construction; this reality is of the nature of conceptualisation; the abandonment of all conceptualisation is remembered as the supreme nirvāṇa.

महाविद्या विकल्पो हि संसारार्णवपातकः।
निर्विकल्पसमाधिस्थे निर्विकल्पः प्रकाशते॥५७॥

mahāvidyā vikalpo hi saṃsārārṇavapātakah |
nirvikalpasamādhisthe nirvikalpaḥ prakāśate ||57||

57. Conceptualisation is the great ignorance, casts one into the ocean of saṃsāra; in one established in non-conceptual samādhī, the non-conceptual shines forth.

चिन्तिते निर्विकल्पेऽस्मिन् सद्धर्मे जिनपुत्रकैः।
विकल्पं दुर्गमं तीर्त्वा निर्विकल्पं प्रपद्यते॥५८॥

cintite nirvikalpe'smin saddharme jinaputrakaiḥ |
vikalpaṃ durgamaṃ tīrtvā nirvikalpaṃ prapadyate ||58||

58. Having reflected upon this non-conceptual true Dharma, the sons of the Victorious Ones cross the difficult conceptualisation and attain the non-conceptual.

निश्चय्यागमयुक्तिभ्यां स्वभावरहितान् तथा।
सर्वान् धर्मानुत्पन्नानविकल्पं भावयेत्॥५९॥

nīścayyāgamayuktibhyāṃ svabhāvarahitān tathā |
sarvān dharmānutpannān avikalpaṃ bhāvayet ||59||

59. Having ascertained through scripture and reasoning that all phenomena lack inherent nature and are unborn, one should cultivate the non-conceptual.

भावयन्निदमेवेत्थं प्राप्योष्णत्वादिकं क्रमात्।
लभते प्रमुदितादीनि बुद्धबोधिर्न दूरतः॥६०॥

bhāvayann idam evetthaṃ prāpyoṣṇatvādikam kramāt |
labhate pramuditāḍīni buddhabodhir na dūrataḥ ||60||

60. Thus, cultivating in this way, having attained the sequence beginning with heat⁴ and so forth in sequence, one obtains the stages beginning with *Pramuditā* (*the joyful one*); the awakening of a Buddha is not far.

4. The hot essence (*uṣṇatva*) of fire (*tejas*). See, Chapter XLVIII “The Eighteen Emptiness’s (*prakṛtiśūnyatā*)”, III. “Shared *prakṛtis* and specific *prakṛtis*”, of the *Mahā Prajñāpāramitā Śāstra*,

Uṣṇatva (“heat,” sometimes “warmth”) is a technical Buddhist term, not ordinary warmth. It denotes the first of the four *nirvedha-bhāgīya* stages of meditative insight, *uṣṇa* (“heat”), *mūrdhan* (“summit”), *kṣānti* (“acceptance, forbearance”), and *laukikāgradharma* (“highest worldly dharma”), which lead up to direct realisation. Here it means the initial stage in that sequence.

दीपङ्करश्रीज्ञानकृतो बोधिपथप्रदीपः समाप्तः॥

dīpaṅkaraśrījñānakṛto bodhipathapradīpaḥ samāptaḥ ||

A Lamp that Illuminates the Path to Awakening, composed by Dīpaṅkaraśrījñāna,⁵ is now complete.

5. दीपङ्कर श्रीज्ञान (*dīpaṅkara śrījñāna*), “one who makes a lamp of glorious wisdom.”

English translation, Śrī Maccidānanda Nātha (2026).